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DEVELOPING AFFECTIVE DOMAIN AND CREATIVITY AS AN AIM OF EDUCATION TOWARDS SELF-FULFILMENT FOR SUSTAINABLE NATIONAL DEVELOPMENT

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Abstract

The multi-dimensional perspectives of the human personality both in terms of being a co-creator, and as well as a creature, who is endowed with unrestricted affection and proposionate potentials, ultimately necessitate the application of creativity. Creativity which is the by-product of creative potentials is an appropriate condition for resourcefulness and ingenuity that leads to self-development and the development of the society at large. A struggle towards achieving new and creative ideas suggests some form of education. Education advocates some practice of interaction with one-self and the environment. Thus, this work titled 'Affective Domain and Creativity as an aim of Education towards Self-fulfilment for Sustainable National Development' is focused on this positive affectionate interaction of the individual within the environment. This interaction is towards the development, adjustment and re-adjustment of the inner abilities of the individual. It occurs within the process of a controlled educational system, with the capacity to positively impact on the wider society. Granted that education in general focuses and concerns itself with people and people's well-being and development, hence the imperative to make it more focused and ought to be a noble venture. Little wonder then that this paper goes on to say that the relational development of individual, as aimed by the National Policy on Education (NPE), leads one to achieve and concretizes the ideas, ideals, hopes and desires which should give a sense of satisfaction and fulfilment to the individual. The paper however concluded that a developed relational aptitude and creative ability lead to one's personal and structural developments should give a sense of personal fulfilment.

Key words: Human Personality, Co-creator, Creature, Self-development and Affective Domain

Introduction

The Judeo-Christian creation account portrays the human person as a being made and fashioned in the image and likeness of the divine. The celestial imagine in which man is being fashioned implied being omnipotent. The omnipotence entails a situation in which man is characterized with, among other powers, the ability to relate, the authority to 'create' and to recreate. This suggests the control and the ability to design and reconstruct. If man is fashioned as a prototype of 'Godlike' then man possesses these attributes in a manner proposionate to his humanity. It would seem to portray an operational principle that is applicable to all human persons who are by nature rational creatures. But this does not come to manifest itself automatically. It has to be nurtured and made concrete to grow within a favorable environment. This favourable environment ought to be found within the educational processes. Aware of this, the National Policy on education[1] insists that "the aim of education shall be to maximize the creative potentials and skills of the individual for self-fulfillment and the general development of the society" So important is this aim that educational interaction that is seen as a catalyst to the development of these inner potentials, are not only brought out, but sharpen towards effective human solidarity and creativity for effective productivity. For it is in socialization can self-realization be achieved, that one can offer meaningful contribution towards self-development and the development of the society at large.

Therefore, the work has set out to explore in a deeper sense development of affective traits as contained in the affective domain, what creative potentials of an individual means and what it stands for within the context of education. It is also the concern of this work to ascertain how these potentials could be developed and tailored to be viable tools and sources of personal and structural developments and giving a sense of fulfilment to the individual. This is also with the aim to provide an enlightened understanding, from the misleading assertions that material benefits are most vital, rather than the sense of fulfilment and satisfaction that come from a sincere and dedicated service to humanity. By this, the work will reject the deceptive assumption that certain persons are naturally gifted while others are not only 'dull' but unintelligent: For no one is without an ability. And finally, the work will conclude as its business, to establish and ascertain that genuine service to humanity does not only guarantee personal and structural developments, but brings a deeper sense of satisfaction and fulfilment to the individual.

Clarification and Significance of Concepts:

Affective Domain

The Affective domain is one of the three educational domains: The Cognitive, Affective Psychomotor ascribed to Benjamin Bloom. The affective domain is a reflection of stable and constant method of emotional reactions that learners demonstrate in life situation. Supportive of this claim is the submission that "Affective domain, which are exhibited in the traits are stable and consistence patterns of emotional responses that the individual exhibits across various situations. These traits shape how someone generally perceives, processes and expresses emotions over time**."** [2] This shows that the stability of an individual depends largely on the ability to be positively consistent

in responding to life's issues. Stability indicates the emotional balance of individual towards personal enthusiasm and disposition, acquiring a stable and consistent life's eagerness that makes up the whole human person. These traits are taught to have biological and genetical basis, which has certain influence on individual's dispositions and emotional tendencies. These traits as contained in the affective domain are "obedience, loyalty, dedication, honesty, justice and contentment"[3] The affective domain that constitutes the individual are both temporal and emotional states coupled with attitudinal inclination towards worthy motive. This may refer to categorization of affective trait dimensions, positive and negative. Positive characterized by joy and enthusiasm and negative marks by fear and distress.

However, philosophers of the spirit of Thomas Hobbes, have always held the theory and have constantly also argued against the possibility of arriving at positive affective traits within the affective domain. That every man is continuously seeking not necessarily doing what is of positive interest and good for the society, especially on affective feelings towards others, but seeking personal interest in whatever one does. The theory held that "whenever a person does anything he does it only because he has seen that somehow he will derive some benefit for himself from it"[4] If man is in such a manner, then is it likely for effective and genuine affective domain be developed to achieve positive affective traits? It could amount to entertaining the impossibility of being selfless and be positively affectionate in daily human relations. However, the theory could be faulted on the fact that there is the human spirit of altruism as a moral ideal which account for wholeness in humanity. For if a man truly is seen in the light of Hobbes' belief, then it amounts to an incomplete person. For it is achievable to arrive at a complete and matured personhood towards selflessness. It is therefore not likely to be true when an assertion that 'man is only by nature self-centred as true. By nature, man has the potentialities for both selfishness and selflessness. It is therefore proper for education to dwell on the positive possibilities in man to achieve positive affective traits. This therefore makes an aim in education towards positive traits apt to allow for creativity in the individual learner.

Similar and Dissimilar Concepts to Affective Domain

It is in other to purge concepts of ambiguities and confusions, possible abuses and misapplications, that analyzing concepts in their similar and dissimilar perspectives is vital to this work: **Passion**: Passion refers "to a strong and intense emotions, enthusiasm or desire for something. It often involves a deep connection to an activity, pursuit, or course that brings individual joy, fulfilment, and sense of purpose"[5] Both terms are similar in possessing self-love which is the basis for love of others which leads to creativity. **Emotions:** It literary means to "move out". By this, emotion then "refers to the outward expressions of the inner feelings of the individual, which are raised by one's behaviour or behaviour of other individuals"[6] is similar in conveying inner disposition towards others. **Intuition:** From a Latin word 'intuito' which literally means to "look at" or to "watch over" Some commentators prefer to refer to its Latin origin from "intueor" which will mean 'to look at' or 'to consider'. It is now used as some form of guardianship or custody which

refer to "sudden eruption of ideas – some sort of natural inclination and knowledge of a phenomenon"[7] It is on the account of this that the word intuition comes to mean a kind of knowledge that lies within the human sub-conscious. It is similar to affective domain by showing psychological entities which move people to act.

In terms of dissimilar concepts**, Intellectualism:** which is "of or relating to the intellect or its use"[8] It connotes the ability to think about an issue and to discuss a subject matter in a detailed and intelligent manner without involving emotional activity or human feelings. The dissimilarity with affective domain often involve emotional disposition and activity, intellectualism focuses and makes on the rational and cognitive aspects of the thinking of the human person. **Indoctrination:** It refers to sets of teaching instruction of modification of beliefs or a body of teaching or instruction. The Greek origin 'didaskalia' which also means teaching, instruction, or that which is taught**.**[9] In dissimilarity, indoctrination is associated with the imposition of beliefs and ideologies, while affective traits are linked with individuals' emotional experiences that are willing and consciously accepted. While affective trait takes care of the emotional needs of the individuals, indoctrination may not necessarily consider the emotional well-being of individuals and can lead to emotional conflict, suggesting and imposing its coercive tendencies. **Anxiety:** It comes to mean "feeling of unease, such as worry or fear, that can be mild or severe. It is an intense, excessive and persistent worry and fear about every situation"[10] While anxiety causes truancy in school system, affective domain brings learners together.

All these dissimilar concepts have developed differences in context with affective domain by either focusing on specific emotions, emphasizing cognitive aspects or addressing social and behavioural dimensions that may not align directly with the emotional dispositions as encompassed by affective domain. However, these concepts, whether similar or dissimilar with affective domain need a certain criteria and condition to be developed and used to the progression of learners towards effective relational ability and a creative mind which guarantees national development.

Creativity

Creativity in education suggests the acknowledgement of the fact that human personality is endowed with the capability and the power, to manipulate the senses within the context of the three domains. This is with the aim to create and re-shape new ideas and put them into useful concrete terms. The word 'creative' as a verb, by its nature and description stands 'as the ability and power to create'[11] and to create means to 'bring some idea or a thing to existence'[12] Technically, what may ordinarily imply is that there lies at the heart of creative ability an indebt capacity to raise an expression of individual's creative performance through creativity training. By this understanding, the individual is vested at inception with the inner and supernatural authority to participate, within the context of his environment, in a conscious effort to develop and sustain new things. This too arrogates to the individual the opportunity to participate in building, re-building and sustaining the processes of human and structural developments. It must, however, be emphasized that the ordinary power here gives the human person the authority not only to be at the pinnacle of the material world, but to be actively and deeply involved in the re-formational activity of the material world.

This makes the human person to be a conscious human person, who did not create himself, but becoming a co-creator through these powers conferred on him. That is why Dewey[13] describes and sees the human person as a creative person, like the artist, who represents nature and the life at their best.

In describing and finding significance to the above, it may refer naturally that the human person is vested with intelligence, memory and the will capacity. By intelligence the intellect is affected, and tasked with the granting of whatever potentiality is involved within the context of human development The concern is with the cognitive power to both acquire and possess the knowledge which guarantees 'the knowing how' and 'the knowing that' of the creative activity. By implication, the human faculty of reason is made to understand and be prepared to remember the constituents of the environment and bring in concrete terms what has only existed in abstraction. By this, the human power and personality is brought to action in creativity towards development of 'self' and the environment. So important is this that Percy Nunn in White captured it thus:

> the human lives, likes work of art, must be judged by their expressiveness'…Our ultimate is not let our natures grow untended and disorderly, but to use our creative energies to produce the most shapely individuality we can attain. For only in that way can we be, as we are bound to be, fellow-workers with the Divine in the universe. [14]

All these occur during the process of education which the individual is placed at the heart of it all. This suggests an individual-centered education, which gives the individual prominence and centre stage within the process of education. It occurs under the conditions of sufficient knowledge in the individual, which could lead to the understanding of reality. By this, the conditions logically necessary for the development of creativity, man achieves effective socialization that leads to freedom and independence and by this, arrives at some positive affective traits, within the affective domain.

Individual-Centred aim of education

The human person, who is the learner in education, is the same person, who at creation, is endowed with the inner capability and ability to advance the course of the universe. The individual learner is not only targeted in this activity, but made its main and distinct unit of the business of such a process. Distinct and singled out of an individual means, not in a crowd, not as a class or group of individuals, but one and distinct individual. The learner, though within the class room situation, is made and encouraged to flow towards development by the attention given and regarded as an end in his own right. The teachers, whose concern as educators, is centred on the learners' steady growth in physical and mental realities are the main actors in the educational venture. By the very concept 'education', which is derived from the ordinary usage as to 'educate' is derived from a Latin word 'educare' which means to 'train'. It entails "that his job is to shape the development of children in accordance with a pre-determined pattern. His job is to lick the boys into shape"[15]

What this may entail, connotes that the teacher is as well guided by a formal and standardize processes of assisting the learner directly, through the personal contact as the sole function and responsibility of the teacher. They can simply be referred to as "paid agents of cultural diffusion, hired to carry light into dark places'[16] Central to this emphasis on the child-centred learning activities, it entails that the teacher, following an established pattern of the processes of teaching, are made to bring and lead out in the learner what in some sense considered as inborn traits. These traits are what to be pruned by the process of individual-centred education, which concentrates on the individual learner towards positive growth and development. The learner can be said to be central in the process of education as depicted by Woods and Barrow [17] "that the child himself should be given consideration as a person in his own right…it must at least be concerned for the advantage of the child himself" This implies that he must be regarded as an end in himself and not simply as a means to someone else's advantage. While contemplating the centrality of the learner who is often the child, in the processes of education, the same learner is not excluded from the group experience.

The significance is that the individual learner is placed at the center of the learning process. The huge responsibility of seeing to this fact is that the learner is put into consideration, imparted and measured in his own right as a distinct and unique individual. It lies not only with the teacher, but with the wholistic processes of educating the learner. This will as well refer and signify the child learner to receive adequate attention. This corresponds with J J Rousseau's position to recognize the child as simply a child, who needs attention and help, not as an extension of an adult. He strongly believed that the mental capacity, dispositions, feelings, attitudes and general worldview were relatively not fully developed. However, the challenge may arise from the over-emphasis on the child's well-being at the expense of the common good of the community. Nonetheless, it ought to be quickly admitted that the good of the community starts with and from the good of the individuals. It is when the individual is adequately attended to, that the human personality fully develops into the 'individual self', not only with a distinctive personality, but with a 'self' seeking fulfilment from the creative potentials which ought to make the human satisfied. What does it mean for an individual to be fulfilled? To what extend can positive relational traits, creativity and ingenuity of an individual leads to self-fulfillment?

Self -Fulfilment of an Individual

Education is generally believed to aim at knowledge for its sake. This by implication it should see knowledge by its constituents' values and how it can be for the learners' good. The learner has a 'self' to not only developed but be protected. The controlled and systematized process of education, by its nature ought to guarantee such a development. This amounts to seeing the learners' good, which is for the advantage of the same learner. It will transform into seeing the 'self' as the focal point. The concept of the 'self' suggests the inner personality of persons' essential existence and being. For Plato [18] in describing what the 'self' is comment that the true self of human beings is the 'reason' or the 'intellect' that which constitutes their soul and it is inseparable from the body.

On the same vain, Socrates sees the 'self' as not to be identified with what one owns or with social status, our reputation, or even with our body. Instead, he famously maintained that the 'self' is the soul. Aquinas' position is a blend of the two positions, that the 'self' is the entity that interacts with the environment, and for him, self-knowledge is dependent on experience. The above description of the 'self' from these renowned philosophers stand as a pointer to the exposition of what constitute the 'self'. It connotes the 'reason' that is housed in the intellect, educated within the cognitive development processes and made manifest within the educational process. It points to the soul that is contained in the body, that is the human person, whole and entire.

Following Socrates' description of the 'self', as not to be identified with what one owns or even with what the body is in terms of social status, reputation or even the body, rather, he sees the 'self' as the soul, as immaterial. It connotes an integration of the both the 'self' which alludes to the soul and the body to form an individual.

The 'self' at this stage of realization, strives for feeling of satisfaction and longing for emotional stability. These constitute human desires towards fulfilment of emotional feelings. Among the desires that the 'self' hopes for are-

i. Being with others
ii. Holding unto one's values
iii. Finding purpose and meaning in life.

Of all human desires, the ability of the 'self' to, through the process of self-realization, finds the purpose and meaning of life stands as one that leads the 'self' towards fulfilment. If the self finds and conquers life and its meaning, and fulfilling its obligation on the 'self', the feeling of one's hope and ambition is achieved. This allows the 'self' to further strive for self-fulfillment, which guides and gives constancy and consistency to one's life. This gives happiness, happiness is the perfection of human nature. Since man is a rational being, human happiness depends on the exercise of his reason within the context of the innate ability shaped within the process of education. The happiness of man depends "on acquiring of moral character, where one displays the qualities of courage, generosity, justice friendship and citizenship"[19]

The significance of the image is that to arrive at self-fulfillment within the education, is a deeper emotional balance that is tied down to the long-term advancement of personal goals. This is against any situation of material gains and firm. Its significance can also be seen from the focus on goal achievement from one's capability. Its stresses the importance of self-fulfillment because of the value it consists of in terms of maximizing of potentials. It constitutes the ultimate goal of human striving and efforts to discharge one's genuine duty and service to humanity.

Sustainable National Development

Human development, which is the bye-product of effective development of positive affective domain, is a necessary condition for the realization of the objectives of a humane society. One of its objectives is the growth of that society in terms of human and structural progressive improvement. This entails a general increase which connotes "national development which is to talk primarily of the development of human person"[20] The human development entails harmonization

of acceptable values across the beliefs and practices of the society. One of the acceptable and appreciative values is the ability of an individual to possess the mental and emotional power to rightfully exhibit what has been conceived to be proper and acceptable to the society. If the society is pleased with its individuals in terms of demonstrating and exhibiting acceptable behaviours, then the society progresses in terms of human and structural developments, by sustaining those dynamics that surround social relations. The society can be described by the behaviours of its citizens in terms of conformity to acceptable norms. This sets the stage for its development, human and structural.

Sustainable development may imply "dynamic process which peculiarly unfolds itself within specific cultural theatres and under competing natural forces of human endeavor through destructive geographical and historical milieus"[21] What this could portray is that development as a process is an on-going event, never static a process, but ought to keep its movement through human existence. It also amounts to the fact that it occurs in human context at varying pace from society to society. Each society's context varies on how it develops is a particular idea and with distinct feature. It may be contended that what is regarded as development in one context, may not be exactly what could be referred to as development in another context. However, a common denominator about the idea of development is that it meets the needs of the present society. This gives the concept of development a universal outlook, without prejudice to its situational and contextual discrepancies. By achieving and exhibiting affective traits, which gives room for creativity, it needs certain atmosphere and condition to strife.

Conditions Necessary for the Application of Affective Traits and Creativity for Development

Positive Character Formation and Development**:** Forming a stable positive character is the bedrock upon which development and applicable condition of developing affective domain and creativity to emerge.

Emotional Adjustment: Emotional adjustment suggests that human emotions be upright and steady. 'Emotion' refers to "the modification of the body by which power of action in the body is increased or diminished, aided or restrained"[22] This will imply certain regulations occurring within the human body system. It will also connote certain force of action movement or feelings associated with the individual and other individuals within the circumstance of daily activities. By this positive affective trait as contained in the affective domain helps in creativity.

Self-Learning: Developing positive character and creativity in learners within the educational system entails making learners to arrive at a stable emotional balance. When learners arrive at positive behaviour and emotional stability, the stage is set for affective learning activity and creativity.

Freedom and Learning: Another necessary condition for the attainment and development of positive affective traits and creativity in learners is the atmosphere of freedom while learning. This implies freedom of mind and freedom of thoughts. It signifies going beyond the mere definition that freedom is "a state of being free to do whatever you like, in whatever way you choose, and in whatever time you elec**t"**[23] This reflects a certain freedom that human person may experience and so gives the individual to develop creative mind.

Self-Comportment Towards Citizenship: The end benefits of all what the conditions that are logically necessary for the development and sustenance of positive affective traits and creativity is the achievement of self-comportment of the individual, within the context of daily living. Self-comportment suggests self-development. A developed 'self' suggests an advanced and balanced personality. A balanced personality expresses itself in virtues and creativity. One of these virtues is self-comportment. When the 'self' achieves the state of comportment, then the personality in the 'self' extends its relational force to others in creative ability. By creative ability of the individual, of what importance is the efforts of striving for self-fulfillment within the context of a discovered ability subsists? What is the rationale of advancing the human course towards a more stable and happy state of human affairs? Could these be justified?

Justification of Developing affective domain for Creativity towards Self-fulfilment for sustainable national Development

It was in order to encourage the development of the positive relational atmosphere and creative potentials of the individual learner that the ideas of development and self-fulfillment emerge. For both human and structural developments, are what lead to personal fulfilment, which the NPE reiterates as the aim of education. When an individual relates effectively with others, there abound understanding and building of commitment and accountability for each other. By the value of relational essence, the stage is set for the development of the potentials of each individual and to enable the individual to realize himself. That is why the learner becomes central within the processes of education. The learners' development is central in the learning processes for the following justification:

1) To build positive relational affair
2) To build in the learner' self-motivation
3) To encourage in the learner self-confidence
4) To promote in the learner self-regulation and
5) To inculcate in the learner, the idea of self-management

The implication of the above within the context of learner-centered educational processes is that the teacher helps and brings up the learner in having the reason to be motivated. This is against the seeming the odd that might be associated with the difficulty and challenges connected with any development stride. The constant and close presence of the teacher instills in the learner that poise to not only forge ahead but to develop the self-confidence that guarantees the compartment towards resistance in the face of achieving the development of the individual, as the aim of education stated. It is however, the case here when the learner is closely monitored, as the learner-centered educational processes entails. That he is being regulated from the inherent negative and positive tendencies which might be in excesses that could constitute a stumbling block towards developmental achievements. A clearer and more pragmatic approach to the above, on the wholistic manner, is the management of the individual learner to arrive at the creativity activities associated with inner endowment of the individual at creation. The series of the above activities to the individual learner

within the context of the educational processes is central to the justification of personal development as a means of particular fulfilment of the individual within the creative ventures. It is when the individual achieves the above, that it is justifiable to subject the learner for this greater rigor for greater goal, towards service to humanity and arriving at a stable state of mind. That stability of the mind ought to give man an abundant fulfilment.

In addition to finding a justified reason for an educational process to focus on the learner to arrive at a stable and satisfied state of mind, is repositioning the same learner to be functional in output, productive to the society and stable in its personal operational duties that pertains to matter of personal desires. It amounts to the reality that the learner is put in the context of being determined, so as to develop the learner to achieve following construct:

1. So that learner could be treated as a distinct person
2. To enable the learner be treated and prepared to be a future adult
3. To enshrine the rational tradition of creativity at the heart of educational processes, and
4. It's an educational ideal for the learner to be focused to develop unharness abilities for service to humanity, not necessarily, but not excluded towards material rewards.

The justifiable rationale for inculcating and enshrining in the educational venture of focusing on the individual, is seen from the ambiance of the value accorded the human personality in general. This value does not stop or meant to be static from creation, rather the educational processes has aligned itself to that direction from creation, that educational processes convened among other issues with the upholding up of the dignity of the human person, in form of the child or the learner to be truly seen as a human person. The learners come as a child, beginner and inexperience. The educational process should provide all possible avenues to make the child grow to adulthood and with valuable useful and applicable experiences. This will dispose the same learner to arrive at the stage in which a person becomes a rationally thinking being. This is the educational ideal. It justified the aim of education which places and allows the learner to be creative enough to develop oneself and the society at large. If the development of the creative potentials of the individual is justified towards one growth, then what would have been the program of action?

Programme of Action

Programme of action is predicated on the reality that a positively developed affective traits within the domain gives the individual the platform to relate with the environment and others effectively. The concept of development may imply at first sight some form of growth. In the submission of Afe[24] development is the "progressive transformation of economic, social and political structure of a society from relatively less complex, less efficient and less desirable forms to relatively more complex, more efficient and more desirable forms" It describes growth in multiple directions of the individual and the society at large. In this case, to measure individual and societal growth and development, parameters such as satisfaction and relative fulfilment that comes as a result of qualitative services to humanity is needed in no small measure. Every educational activity

within the processes of creative and learning ought to develop the individual and at the end, develop the society as well. The individual's development begins in terms of character formation and towards sociable acceptance behavior. The moral formation enables the learner to transform his activity within a rational system. He is expected to develop, in the words of Langer[14] in certain types of physiological processes, behaviors, experience, feelings, personal characteristics, social interaction, cognitions and so on. It suggests some form of improvement of the individual into becoming functional individual. This functional action that ought to lead to development can be traceable to the growth of the moral growth and cognition, thereby making man develop to be what he makes himself of by his own action.

By the individual development, it is only pertinent to initiate action plan that will encourage genuine service from a developed capacity of individual. This is to assert univocally that in such service to humanity, to make the human person feels satisfied in addition to or without the material benefits that may accrue. By this work, the following action plan has been proffered-

Issue of child–centered learning, though concern for the child is not only important, but serves as a foundation to which any individual person's development could be undertaken. However, care must be taken not to allow the system to give undue attention to the child/learner at the expense of the general good and development of the society. The child ought to be seen as center of learning, but in the light of what the society needs and expects the child to perform eventually as an adult. This will set a balance to the learner in accessing productive ventures for self-development which leads to structural development of the larger society.

Another area where cognizance is needed to be taken is in the aspect of moral and character development. When time and attention are invested into the processes of education which, leads to the growth of an individual morally and in character, it them means that the child will be rightly focused to see wisdom behind genuine and authentic services to humanity. The moral balance places the learner more on an advantaged position to value the human personality. The value the child/learner will place on other human personalities is expected to spring up from the moral point of view accruing to his personality with the educational process. By this, giving services to humanity in whatever perspective, ought to be preferred by this same individual/learner, rather than mere material benefits.

The advancement of any individual or a group of individuals and their society is predicated on how the natural potentials are harness. This implies that these potentials on their own may not make any meaningful sense, rather when harness towards positive and meaningful direction, can serve as the foundation to personal and structural development. The educational process, through its aims, have demonstrated serious commitment to the development of the learner, this ought not to be undermined, rather it must be sustained and seen as the only bed rock towards development. This by and large gives the learner a level playing ground to be creative in terms of services to humanity.

Conclusion

At creation, the creator has ignited in man the desire for self-satisfaction. Man more often finds himself in a state of unbalance and so unsatisfied with the tone of events. This unsatisfied state of affairs may find its root from not properly following to the basic tenets of living that is closely tied to exhibition of positive affective traits and moral values. The society has had a form of a controlled methodology of inculcating on the young stars these values. Within the processes of the transmission of the societal values, the natural potentials of the individual are not only unraveled, but developed to its maximum capacity. Haven discovered one's ability to develop and shape oneself, the larger society is affected by such a development, either through the services such individuals render to the community or in terms of structural development. Either way, its development at the right direction. This paper submits to the fact that an individual gets fulfilled when abilities are developed and this fulfilment comes when quality services are given to humanity in whatever form. So, the educational processes and all involved ought to give it a serious and workable attention.

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